

STICKER BOMB

a zine for the scene.

JANUARY 2021



Welcome to ~~STICKERBOMB~~, a zine for the scene

This is a zine by emo nerds for emo nerds..

If you would like to contribute in the future,

contact ~~@STICKERBOMB~~zine on twitter.

We hope you enjoy this ~~s~~ issue, and contribute
to the next!

-Salem
@memotivepunk

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Introduction to Marxism-Feminism

Marxist Feminist, Socialist Feminist, Materialist feminist, and etc. largely all refer to the same thing—the extrapolation of Marx and Engels' ideas on dialectical materialism to feminist movements. Specifically, Marxist-Feminists are particularly concerned with the exploitation of reproductive labor, the dissolution of the capitalist nuclear family concept, the redistribution of unpaid labor/housework, compensated paternity leave for all parents, and overall, the liberation of all subjected to patriarchy regardless of class. Marxist-Feminism distinguishes itself from Liberal feminism^[a] which lacks class analysis of how patriarchy affects individuals of the separate classes differently. Instead of aiming for women to join the bourgeois and thus become the oppressor, Marxist-Feminism advocates for socialism, with part of the intent of doing so, being to liberate those severely negatively impacted by patriarchy. Essentially, Marxist-Feminists argue that only the dismantling of the capitalist system can effectively end the patriarchy.

Why are capitalism and the patriarchy intertwined?

The bourgeois have a specific class interest in the state, and they use this state to re-enforce the patriarchy. The reason behind the state repression of individuals through a sex bias is because of the necessity to control what is literally, the means of reproduction. Essentially, the class interests that the bourgeois have in reproduction is that controlling production rights, especially birth control and access to abortion. It is important to note that capitalism sees no reason to view gender as a construct or as a spectrum, as to the interests of the ruling class, deeming all people with female reproductive systems “women” and all those with male reproductive systems “men.” The reason behind this is because the ruling class sees “females” as tools only to create children—which become workers. Since capitalism is entirely dependent on its workers, it's within the bourgeois's class interest to ensure that all people are forced into the binary of “female” and “male,” pressured into marriages between a female and male, and pressured into having kids, who become those workers. Everyone who is outside this binary does not benefit the class interests of the bourgeois, and thus, transgender people and queer people are treated as medical abnormalities who have new binaries recreated for them, effectively pushing them back into patriarchy. This is why specific labels for different “types” of queer people exist—to push people back into binaries when the core of being LGBT is leaving the original cis-hetero binary. Controlling the “means of reproduction” (who has control over reproductive rights) are in the hands of the bourgeois at the moment because of these previously mentioned class interests. This is why currently the decisions over abortion rights are in the hands of politicians, who are lobbied by the capitalist class. In a dictatorship of the proletariat, these “means of reproduction” would return back to the hands of people, to make decisions about what they choose to do with abortion, birth control, marriage, etc. This is why in attempts toward socialism and DOTP, most countries returned the means of reproduction back to the citizens, with very few exceptions.

What about marriage? The nuclear family?

The modern concept of marriage, especially in the west, but also the exported version of the nuclear family to the global south (a process which happened because of colonialism and

imperialism) not only largely oppresses women, but also serves the class interests of the bourgeois. The nuclear family is a structure in which a “male” marries a “female” with traditionally the “male” working, or at least making more money than the “female.” This married couple is also expected to have several kids, have incomes and jobs entirely detached from their parents and community, essentially economically isolating themselves within their family unit. The “female” in this scenario, is typically expected to do housework for the entire family unit with little help from the “male” or “male” children. The “female” is typically expected to also put responsibility for housework, (which is entirely unpaid labor), also on any “female” children. Essentially, the nuclear family fosters unhealthy, forced, monogamous relationships, as well as creating environments that, combined with the alienation caused by capitalism, foster abusive, patriarchal households. The nuclear family is part of class interests of the bourgeois because created a “diverse” household, (an older “female” older “male”, and younger kids both male and female) and discouraging collective use of resources. Thus, each nuclear family unit has to purchase commodities independent of their community, and has to purchase commodities that are targeted for each member. This maximizes the amount of products a household has to purchase which helps the bourgeois make the most amount of profit. The bourgeois does not care about the largely negative impacts of the nuclear family, and encourages it anyway because of the profit they make from it. Part of dismantling patriarchy includes dismantling the nuclear family, and creating more collectivist communities, which can rely on each other, with “to each according to his means” as the basis of how communities function. Transitioning to communism would thus involve the dissolving of the nuclear family unit, and thus, helping alleviate patriarchy as well. Without the nuclear family, domestic abuse would also drastically decrease, as people would have an easier way out of an abusive environment, as the nuclear family ensures people are “trapped,” financially and literally within one environment.

Problems with liberal feminism

Feminism is traditionally seen through the neoliberal framework. ^[b] The problem with this is that it sees liberation for women as making women the oppressors, in the way white men usually are. It also has a tendency of ignoring the intricacies, called intersectionality, ^[c] of gender with race, class, sexuality, etc. Essentially, many feminists are more concerned with making women capitalists instead of just men, which is still oppressive. Feminist based liberation is not ^[d] making new oppressors, it's rather the liberation for all people from the binds of patriarchy. For this to be effective, feminism must be through the lens of dialectical materialism.

Recommended readings and authors

Books: Feminism for the 99%, Hood Feminism: Notes from the Women That a Movement Forgot, Women, Race and Class, Black Political Economy, Feminism and Marxism.

People: Claudia Jones, Raya Dunayevskaya, Angela Davis, bell hooks, Anuradha Ghandy, Elaine Brown.

Parisian songs and revolution

Social relevance and symbolic power on music are often considered as some of its greatest attributes. Movements like punk and hip hop are known for using music as a resistance weapon against the powers they confront and as expression and defense of their ideals. But we can trace back its role not only to these movements, but in older ones too. Let's go back to pre revolution Paris, to the Ancien Régime.



The tunes would be transmitted in stores, theatres, cafés, by street singers and by the common parisian. Scraps of papers with new stanzas circulated in the streets from pocket to pocket, and were often found by policemen on new prisoners in the Bastille.

In a time when press and expression were fully under control of the regime, it was in the people's hands to spread news and information which would otherwise be denied to the public. And **songs were one of the most powerful tools to achieve this**, especially in a mostly illiterate society, where memory and oral transmission were fundamental.

¿How did it work? Parisians, as any group of people organized around a common idiosyncrasy, had their common repertoire of melodies and classic ballads, known by the rich, the poor, the old and the young. This allowed anybody to come up with new words, verses and themes for these melodies, and they could be discussed, shared and spread. This turned songs into an expressive channel for those with anti monarchic ideals, and served as a way to popularize clandestine information for those who knew a little more than the rest about what was happening in Versailles.

Maurepas and the Queen

Songs would not only stay in the streets, but had a **direct influence on the monarchy**. Maurepas, Louis XV's Secretary of the Navy and of the Royal Household, was also in charge of collecting and communicating these songs to the King. Being one of the most powerful men in Versailles, he had access to private information of the king and Mme. de Pompadour, who appeared one day in the mouths of Paris, in a tune regarding her having a venereal disease. This resulted in Maurepas' exile, since he was one of the few with that information, and the only capable of turning it into song.

"The Affair of the Fourteen"

This is how the police named the case that may be the brightest example of the transcendence and dimension of the song network. A verse that went "Monstre dont la noire furie" ("Monster whose black fury", Louis XV) moved the court, the police and even spies to find and arrest the author. A spy got the first clue, a medical student. He was only the first of the fourteen people that ended in the Bastille, and then exiliated, because of a single verse. **Not only they couldn't find the original source, but there were six different songs** with the verse circulating in "the fourteen". And those were only six songs from the hundreds that existed. The Historical Library of the City of Paris, has archived more than 600 songs from that period. **Imagine all the songs that were not even written.**



Being priests, ministers or the King, nobody was safe from being exposed, from being an object of scrutiny and criticism from the people, whose songs and poems would form a **cooperative network of oral and written communication and collective creation and consciousness** which continuously eroded and ripped their relationship with the power and values of the monarchy, being ultimately fundamental in the people-monarchy rupture that led to the revolution in the late 18th century.

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